

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 5th July 1902.

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LIST OF NEWSPAPERS.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
BENGALI.					
<i>Monthly.</i>					
1	"Prachar" ...	Bhowanipore, Calcutta	.....	.....	
<i>Weekly.</i>					
1	"Anusandhan" ...	Calcutta	.....	29th June 1902.	
2	"Bangabhumi" ...	Ditto ...	2,600	24th ditto.	
3	"Bangavasi" ...	Ditto ...	12,000	28th ditto.	
4	"Basumati" ...	Ditto ...	17,000	26th ditto.	
5	"Hitavadi" ...	Ditto ...	15,000	27th ditto.	
6	"Mihir-o-Sudhakar" ...	Ditto ...	1,000	27th ditto.	
7	"Nava Yug" ...	Ditto ...	500	28th ditto.	
8	"Prativasi" ...	Ditto ...	2,500	30th ditto.	
9	"Rangalaya" ...	Ditto ...	1,500	28th ditto.	
10	"Samay" ...	Ditto ...	600	27th ditto.	
11	"Sanjivani" ...	Ditto ...	3,000	26th ditto.	
12	"Sign Board" ...	Ditto ...	.....	30th ditto.	
13	"Sone Prakash" ...	Ditto ...	1,200	30th ditto.	
14	"Sri Sri Vishnu Priya-o-Ananda Bazar Patrika."	Ditto ...	1,000	25th ditto.	
<i>Daily.</i>					
1	"Dainik Chandrika" ...	Calcutta ...	200	27th and 30th June and 1st to 3rd July 1902.	
2	"Samvad Prabhakar" ...	Ditto ...	1,200	.....	
3	"Samvad Purnachandrodaya" ...	Ditto ...	400	28th and 30th June and 1st July 1902.	
URDU.					
<i>Weekly.</i>					
1	"Ahsan-ul-Akhbar" ...	Calcutta ...	.....	23rd June 1902.	
<i>Daily.</i>					
1	"Moslem Times" ...	Calcutta ...	.....	.....	
HINDI.					
<i>Weekly.</i>					
1	"Bharat Mitra" ...	Calcutta ...	3,200	28th June 1902.	
2	"Hindi Bangavasi" ...	Ditto ...	5,000	30th ditto.	
PERSIAN.					
<i>Weekly.</i>					
1	"Roznama-i-Mukaddas-Hablul Mateen."	Calcutta ...	1,000	30th June 1902.	

LIST OF NEWSPAPERS—continued.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	BENGALI.	BURDWAN DIVISION.			
	<i>Weekly.</i>				
1	"Bangabandhu" ...	Chandernagore ...	.....	.....	
2	"Bankura Darpan" ...	Bankura ...	900	1st July 1902.	
3	"Burdwan Sanjivani" ...	Burdwan ...	300	1st ditto.	
4	"Chinsura Vartavaha" ...	Chinsura ...	500	.....	
5	"Education Gazette" ...	Ditto ...	1,300	27th June 1902.	
6	"Medini Bandhav" ...	Midnapore ...	About 40	23rd ditto.	
7	"Nihar" ...	Contai ...	150	.....	
8	"Pallivasi" ...	Kalna ...	600	25th ditto.	
	BENGALI.	PRESIDENCY DIVISION.			
	<i>Monthly.</i>				
1	"Sevika" ...	Diamond Harbour ...	.....	.....	
	<i>Weekly.</i>				
1	"Murshidabad Hitaishi" ...	Khagra ...	400	25th June 1902.	
2	"Pratihar" ...	Berhampore ...	600	27th ditto.	
	URIYA.	ORISSA DIVISION.			
	<i>Weekly.</i>				
1	"Sambalpur Hitaishini" ...	Bamra, Central Provinces.	.....	11th June 1902.	
2	"Samvad Vahika" ...	Balasore ...	500	19th ditto.	
3	"Uriya and Navasamvad" ...	Ditto ...	400	18th ditto.	
4	"Utkaldipika" ...	Cuttack ...	500	21st ditto.	
	HINDI.	PATNA DIVISION.			
	<i>Monthly.</i>				
1	"Bihar Bandhu" ...	Bankipore ...			
	<i>Fortnightly.</i>				
1	"Jain Gajet" ...	Arrah ...	500		
	<i>Weekly.</i>				
1	"Gaya Samachar" ...	Gaya ...	.....	29th June 1902.	
	URDU.				
	<i>Weekly.</i>				
1	"Al Punch" ...	Bankipore ...	.....	28th June 1902.	
2	"Gaya Punch" ...	Gaya ...	200	.....	
	BENGALI.	CHOTA NAGPUR DIVISION.			
	<i>Weekly.</i>				
1	"Manbhum" ...	Purulia ...	500	24th June & 1st July 1902.	Publication temporarily discontinued.
	HINDI.				
	<i>Weekly.</i>				
1	"Arya Varta" ...	Ranchi ...	550	28th June 1902.	
	BENGALI.	RAJSHAHI DIVISION.			
	<i>Weekly.</i>				
1	"Hindu Ranjika" ...	Boalia, ...	300		
2	"Rangpur Dik Prakash" ...	Rangpur ...	7,480		
3	"Rangpur Vartavaha" ...	Ditto ...	About 200		
	BENGALI.	DACCA DIVISION.			
	<i>Fortnightly.</i>				
1	"Faridpur Hitaishini" ...	Faridpur ...	About 300		
	<i>Weekly.</i>				
1	"Barisal Hitaishi" ...	Barisal ...	400	25th June 1902.	
2	"Bikash" ...	Ditto ...	1,000	24th ditto.	
3	"Charu Mihir" ...	Mymensingh ...	800	24th ditto.	
4	"Dacca Prakash" ...	Dacca ...	375	29th ditto.	
5	"Kasipur Nivasi" ...	Barisal ...	500	25th June and 2nd July 1902.	
6	"Sanjay" ...	Faridpur ..	.....	27th June 1902.	

LIST OF NEWSPAPERS—concluded.

No.	Names of Newspapers.	Places of publication.	Reported number of subscribers.	Dates of papers received and examined for the week.	REMARKS.
	ENGLISH AND BENGALI. <i>Weekly.</i>				
1	"Dacca Gazette" ...	Dacca ...	600	30th June 1902.	
	BENGALI AND URDU. <i>Fortnightly.</i>				
1	"Sankhanidhi Gazette" ...	Dacca ...	200		
	BENGALI. <i>Tri-monthly.</i>	CHITTAGONG DIVISION.			
1	"Suhrid" ...	Noakhali ...	1,000	29th June 1902.	
	<i>Weekly.</i>				
1	"Jyoti" ...	Chittagong ...	1,000	16th June 1902.	
2	"Sansodhini" ...	Ditto ...	380	27th ditto	
3	"Tripura Hitaishi" ...	Comilla ...	250 to 300	1st July 1902.	
	ENGLISH AND BENGALI.				
1	"Pratinidhi" ...	Comilla ...	400 to 500	28th June 1902.	
	BENGALI. <i>Fortnightly.</i>	ASSAM.			
1	"Paridarsak" ...	Sylhet ...	500	21st June 1902.	
2	"Silchar" ...	Silchar ...	.....		

I.—FOREIGN POLITICS.

The *Hindi Bangavasi* [Calcutta] of the 30th June says that the mild policy adopted by Amir Habibulla Khan has so emboldened his people that they are plotting against him. He extremely regrets having given up the iron policy of his father. He has recently issued a *farman* to the effect that any man in Afghanistan who is found guilty of plotting against the life of the Amir, shall at once be put to death.

HINDI BANGAVASI,
June 30th, 1902.

II.—HOME ADMINISTRATION.

(a)—Police.

2. The *Medini Bandhav* [Midnapore] of the 23rd June says that Babu Bhuvan Mohan Sen, Sub-Inspector of the Jhargram thana, in the Midnapore district, has been in Jhargram for about seven years, and during that time, he has made *benami* purchases of a number of *mauzas*, and has also started a *benami* money-lending business. No one will deny the impropriety of keeping a police officer too long in one place, and it is hoped that the authorities will enquire into the above allegations against the Sub-Inspector of Jhargram.

MEDINI BANDHAV,
June 23rd, 1902.

3. The Nandigram correspondent of the same paper complains that the collecting panchayet of that thana has been, since the beginning of Jyaistha, collecting the *chaukidari* tax for two quarters together, and is not hesitating to distrain the property of any villager who refuses or is unable to pay the same.

MEDINI BANDHAV.

4. A correspondent of the *Charu Mihir* [Mymensingh] of the 24th June says that the Sibganj lottery in that district which was advertised to be drawn on the 24th May last, not having been drawn either on that date or on the 10th June, the date to which the drawing was postponed, the agents who sold the tickets of the lottery are in many places being rudely handled by the purchasers of the tickets. The attention of the Magistrate is drawn to this matter.

CHARU MIHIR,
June 24th, 1902.

5. A correspondent of the same paper says that a young Chang woman, aged fourteen, said to be of a respectable character, was on the night of the 8th June last forcibly taken away from her husband's house at Majhiura in the Kendua thana of the Mymensingh district by some *badmashes*, and secreted and outraged in several places. The *badmashes*, at last, left her in her house. The police has failed to trace the offenders.

CHARU MIHIR.

6. The *Basumati* [Calcutta] of the 26th June says that a son of the late Mr. Hill, proprietor of the Patikabari factory in the Murshidabad district, has become very oppressive to people of the neighbourhood. Recently a Brahman boy was riding through the local Bunapara while this *Sahab* was standing near unobserved. Unable to restrain himself at the impudence of the boy in not alighting from his horse out of respect for him, he threw his stick at the boy, who fortunately escaped being hit by it. The boy was frightened and rode off. The *Sahab* sent some of his peons after him, but they failed to catch him. The boy rode through bush, marsh, &c., and reached home injured. Had the boy lived in the *Sahab's* zamindari, he would most probably have been taken away from his house. Again an assistant in the factory is in the habit of standing on the road by which women go to the *ghat* to bathe. High or low, all women are greatly inconvenienced on this account.

BASUMATI,
June 26th, 1902.

7. The *Sanjay* [Faridpur] of the 27th June has heard many complaints against Babu Ban Behari Banerji, Sub-Inspector of the Silchar thana in the Faridpur district. He has been in this station for more than three years. The consequences will not be pleasant for him, if he does not mend his ways.

SANJAY,
June 27th, 1902.

HITAVADI,
June 27th, 1902.

8. Referring to the memorial, which has been submitted to the Commissioner of Police, Calcutta, by the carters of Calcutta and Howrah, the *Hitavadi* [Calcutta] of the 27th June says that the grievances set forth in the memorial are, one and all, of a serious nature, and none of them ought to be left unredressed. It is extremely unfortunate that though the authorities promised to redress them at the time of the last strike, they remain unredressed even now. The matter ought to receive the early attention of the authorities.

HITAVADI.

9. A correspondent of the same paper complains of the prevalence of theft in Baharu, a village in the 24-Parganas district. The Sub-Inspector seldom comes to investigate a theft case, and when he does come to investigate a case, he commits much oppression on the villagers. He often asks the villagers to trace the thieves.

(b)—Working of the Courts.

PALLIVASI,
June 25th, 1902.

10. The *Pallivasi* [Kalna] of the 25th June criticises the working of the sub-registry offices in Bengal in the following manner:—

Working of the sub-registry offices in Bengal.

Generally it is the choice of men to serve as sub-registrars which is to blame for the bad working of the sub-registry offices. The sub-registrar is almost always either an old pensioner or an uneducated scion of a respectable family. The one on account of his dotage and the other on account of his incapacity become tools in the hands of their clerks. Illegal gratification has become the order of the day in sub-registry offices. Corruption exists in all public offices and courts, but nowhere is it so flagrant as in the sub-registry offices. Any person, who has ever had a deed registered, will testify to the truth of this statement. In many sub-registry offices a fee is realised from parties under the name of copying fee. This is illegal gratification taken systematically. Complaints to sub-registrars against their clerks produce no salutary effect. They have on the other hand the effect of making those clerks enemies of the complainants. All this leads people to believe that the sub-registrars themselves have a hand in the oppression which is committed by their clerks. On an average, a sub-registrar earns from Rs. 150 to Rs. 200 per month as commission. Well educated and able men can be had on a monthly salary of Rs. 100. A great reform may therefore be effected in the sub-registry offices by making sub-registrars salaried officers. Anyhow a speedy and radical reform is needed in these offices.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
June 25th, 1902.

11. Referring to the case under sections 211 and 182 of the Penal Code which was instituted on the 11th December last by Mr. Herald, the Magistrate-Collector of Cuttack, against one Govinda Rat, an inhabitant of the Baki subdivision of the Cuttack district, for having brought a charge of bribery against the Deputy Collector of Baki and which has recently been dismissed by the Honorable High Court, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th June writes as follows:—

The example of starting prosecutions under section 211 of the Penal Code is spreading rapidly among European Magistrates. In starting these prosecutions, they are found to defy law and procedure, and harass people without hearing them in their defence. The above case was instituted on report submitted by Mr. Davidson, Deputy Magistrate, after an enquiry. The High Court dismissed it on the grounds that the Magistrate-Collector's proceedings had been unlawful, that Mr. Davidson's enquiry had had the air of a departmental enquiry, and that the defendant had not been given an opportunity of defending himself. Who is to compensate the loss and hardship suffered by Govinda Rat through the judicial vagary of Mr. Herald? Henceforward people will fear to complain against public servants.

12. Referring to the transfer of Mr. Lee to Jessore after his friction with Mr. Ryan, the District Superintendent of the Rajshahi Police, the same paper writes as follows:—

Mr. Lee's transfer.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
June 25th, 1902.

People believe that the object of Government in hastily transferring Mr. Lee from Rajshahi was to save the prestige of the executive officers of the district. Government does not seem to care so much for the prestige of the judiciary as for that of the executive. Independent people will now think twice before entering the judicial service. Independence and justice will gradually forsake that service. The equilibrium which should exist between the executive and the judiciary will be lost, and an excessive growth of the power of the former will materially interfere with the administration of justice by the latter. The present policy of the Government in this matter has therefore alarmed every thoughtful Indian. The manner in which Government has covered up the fire which broke out in Rajshahi can never lead to good. The fire will go on burning in the hearts of the local people, because they think that Government has not done justice to the local *Muharram* case. What was Government's object in sending Mr. Williams, the Commissioner of the Bhagalpur Division, to Rajshahi? Was it to enquire into the friction which had occurred between Mr. Lee and Mr. Roe, the District Magistrate? People had thought that they would be given an opportunity of speaking out their minds to Mr. Williams. But they have been disappointed. Government did not wish to hear them. It is the supreme duty of every Government to calmly hear everything, however disagreeable, and then remedy the evil wherever it lie. But the conduct of the Bengal Government has alarmed us.

13. A correspondent of the same paper writes as follows against Mr. Thomas, the Subdivisional Officer of Karimganj, in the Sylhet district:—

The Subdivisional Officer of Karimganj, in the Sylhet district.

SRI SRI VISHNU
PRIYA-O-
ANANDA BAZAR
PATRIKA.

Mr. Thomas does not care to show such respect as is due to class, caste and position. He dismisses all cases of assault which are unattended with serious injuries. He is a stranger to the most commonplace truth, that a man may resent a pull by the ear thousand times more than a bloody assault upon him.

If any man ventures to cough or speak audibly in the verandah in front of Mr. Thomas's court-room, he is immediately confined there and let off with a fine when the Court rises. There are no places in the Court where witnesses and parties may rest and take shelter in bad weather. They are therefore often obliged to take shelter in the verandah, and they are not infrequently punished for coughing and talking. A few days ago the mukhtears of the mukhtears, Babu Bihari Charan Das and Munshi Rasid Ali, were fined Re. 1 each for having had a conversation at the time of writing a petition in a pending case.

Mr. Thomas follows a curious procedure in conducting cases. In every case he devotes one day to the examination-in-chief and another to the cross-examination. But he does not allow pleaders and mukhtears to put questions to witnesses, who are generally very illiterate, in order that their evidence may be made clear. All defendants in cases under section 107 of the Criminal Procedure Code should be served with notices to show cause why they should not be prosecuted. But Mr. Thomas dispenses with the preliminary notice and prosecutes defendants at once.

A greater difficulty and a more serious thing is that Mr. Thomas does not understand spoken Bengali. His peshkar, who is always a half-educated Bengali, has to translate into English every Bengali word that is spoken to him by a witness or by a mukhtear, who does not know English. Mr. Thomas once said to Babu Giris Chandra Das, a mukhtear, that he had passed an examination in Bengali and had received a prize, and that he did not care to learn Bengali any more.

The editor says that wrong-headed officers like Mr. Thomas are to be found everywhere in the country. Magistrates are always taken to be very wise people, their nervous system is always in an over-excited condition, and their powers are always infinite and irrepressible.

SRI SRI VISHNU-
PRIYA-O-
ANANDA-BAZAR
PATRIKA,
June 25th, 1902.

14. The same paper takes exception to the death sentence recently passed by Mr. Temple, the Sessions Judge of Barisal, on three people for having murdered and abetted the murder of one Nayan Sarif. Where could be any harm if these three men were transported for life instead of being hanged? Cannot Government see for some time whether transportation in punishing cases punishable with death increases or reduces the number of murders in the country? Morally what right has a man to hang another? Barbarous customs should not be made permanent in a civilised country.

BASUMATI,
June 26th, 1902.

15. Referring to Mr. Lee's transfer, the *Basumati* [Calcutta] of the 26th June writes as follows:—

Mr. Lee.

Besides a censure from the High Court, Mr. Lee has been rewarded with a transfer from a healthy place like Rajshahi to a hot-bed of malaria like Jessore. It has been published in the *Calcutta Gazette* of the 25th June last that a certain Mr. Roe, a Magistrate, has received a promotion. Is not this man the same Mr. Roe with whom Mr. Lee had a quarrel in Rajshahi? Learn ye, then, all Magistrates, Collectors, Joint and Assistant Magistrates, European Deputy and Sub-Deputy Magistrates, and all Judges, the way to rise in the service.

BASUMATI.

16. The same paper writes in high terms of Mr. Stevenson-Moore, the

Mr. Stevenson-Moore, Magistrate of Alipore.

Magistrate of the 24-Parganas. Babu Dakshina Ranjan Sen was an employé in the Income-tax Office under him. The other day this man died, leaving behind him a helpless widow and four young children. The other employés of the office made arrangements for helping the bereaved family by raising a subscription among themselves. Hearing this, Mr. Stevenson-Moore gave a subscription amounting to a month's pay of the deceased. He is also taking great interest in the widow and her little children. He even expressed an intention of giving an appointment to one of the children, if any among them had been of age.

SANJIVANI,
June 26th, 1902.

17. Referring to the sentence passed upon Madan Gopal Chaudhuri,

The sentence in the Malda lady doctor's case.

zamindar of Malda, in the case brought against him by the lady doctor of the place, the *Sanjivani* [Calcutta] of the 26th June says that the sentence has been too light for the offence committed. It will be impossible for lady doctors to ply their calling in this country if offences of the nature committed against the lady doctor of Malda by a man of Madan Gopal's social position are visited with only a nominal punishment. The Secretary of the Lady Dufferin Fund and the Lieutenant-Governor should send for the papers of the case, and if they are satisfied that the offender has been let off with a light punishment, they should take steps to have the sentence enhanced.

BHARAT MITRA,
June 28th, 1902.

18. The *Bharat Mitra* [Calcutta] of the 28th June is sorry that the

A severe sentence passed by the Deputy Magistrate of Barisal.

Deputy Magistrate of Barisal sentenced a little boy to twenty-five stripes for stealing a few fruits. This most severe punishment has terrified the people of that town.

BANGAVASI,
June 28th, 1902.

19. Referring to Mr. Lee's transfer, the *Bangavasi* [Calcutta] of the 28th June writes as follows:—

Mr. Lee's transfer.

Neither Mr. Roe nor Mr. Ryan, but Mr. Lee alone has been transferred. May we ask the Government whether this transfer was settled before or after the happening of the Rajshahi affair? The same question arose when Mr. Pennell was transferred from Chapra to Noakhali after the famous Nursing's case. Government then said that Mr. Pennell's transfer had been settled before the occurrence of the case. Whatever the truth may be, Mr. Lee's transfer from Rajshahi at the time when the cases against the Honorary Magistrates and the complaints in the *Muharram* case are still pending has not been a wise one, as Mr. Lee has much to say in these cases.

DACCA PRAKASH,
June 29th, 1902.

20. Referring to the sentence in the Malda lady doctor's case, the

The sentence in the Malda lady doctor's case.

Dacca Prakash [Dacca] of the 29th June says that it will be impossible for lady doctors to practise in this country if men like Madan Gopal are let off with such light punishment after the commission of offences like the one

which was committed by him. The Secretary of the Dufferin Fund and the Lieutenant-Governor are requested to send for the papers of the case.

(c)—Jails.

21. The *Bikas* [Barisal] of the 24th June says that it is clear from the

Mortality in the Barisal Jail.

Bengal Jail Administration Report for 1901 that the mortality in the Barisal Jail continues as heavy as

before. It was 78 per cent. in the jail, whilst it was 36·6 per cent. in the district outside. The Jail Superintendent says that the majority of deaths in the jail occur from diseases of the stomach, and the authorities think that it is the food which is procured from the bazar for prisoners which causes these diseases. But the same food is safely used by the people of the whole Barisal town. Bazar food cannot therefore be made answerable for the high mortality in the Barisal Jail. Something, however, must be soon done in order to reduce the death-rate. The local Civil Surgeon should keep a keen eye on the matter.

22. Referring to the high mortality in Bengal jails, the *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the

Jail mortality: its causes and remedies.

26th June writes as follows:—

The authorities show a peculiar tendency to ignore the real state of things existing in jails. If they admit the real causes of the high mortality prevailing in the Bengal jails, they run the risk of being forced to admit at the same time that the jails are not conducted as they should be; in other words, that owing to their delinquencies many a poor prisoner is untimely carried away by death. The jail authorities therefore try to explain away the sad state of things by assigning any but the real causes.

The main cause of the high mortality in jails is that prisoners are made to work like machines. Not a trace of freedom is left in them. They are severely punished if they depart, however slightly, from the routine which they have to follow from dawn to dusk. If a man is so completely deprived of freedom, he soon loses all his vitality although he may be kept in a princely style.

No prisoner is allowed to remain in the privy for more than five minutes. If this limit of time is, however, slightly exceeded, the offender is punished. All prisoners are bound to keep silence. If any one chances to speak, he is punished. If on account of indisposition a prisoner fails to do the whole work imposed on him, he is whipped. How long is it possible for people so circumstanced to keep their health?

A curious rule obtains in the Bengal jails. Those who undergo imprisonment for short terms have to work harder than those who undergo imprisonment for long terms. Thieves, dacoits and murderers are thus less severely dealt with than those who are thrown into jail for light offences. And it is the latter who die in larger numbers than the former.

Another curious fact is that warders exercise unbounded authority over prisoners. There are two classes of warders—one paid and another unpaid. The latter are generally taken from old offenders who come to undergo long-term imprisonments. These warders guide and superintend the work of their brother-prisoners. They frequently abuse their power and oppress weak poor prisoners. Those who dare speak a word against them are reported against and punished by the jailor. Sad, indeed, is the lot of the prisoner who fails to satisfy his warder. But, alas, how hard it is to satisfy an incorrigible culprit like a warder!

Again, the nature and amount of work which prisoners have to do are such as must break their health. A respectable man, accustomed to literary work alone, is forced to turn the oil machine. How long can he endure such labour? A prisoner is ordered to grind half a maund of wheat. He fails to do the full work, being quite unaccustomed to such labour. His ration is reduced, but not his work. His strength is daily sapped, and he becomes less and less unfit for work. He is reported against by the warder as a willing defaulter. He is whipped. Gradually the poor prisoner finds himself on his death-bed.

Considering their labour, the food that is given to prisoners to eat is quite insufficient. The ingredients of the food are also very bad. This accounts for the fact that the majority of deaths in jails occur from bilious

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diseases. The number of privies in the jails is very small, considering the number of people who must use them; and the prisoners must visit the privies when they hear the bell sounded at a particular hour. They must not resort to them when nature calls. If a prisoner's cloth is soiled in consequence, he is kept on half ration. How can the prisoners be healthy when nature itself is made to obey arbitrary biddings in their case?

If Government desires to reduce the death-rate in jails, it should enforce the following rules therein:—

- (1) New prisoners should be kindly treated, and their work should be light.
- (2) Prisoners should not be punished, except for heavy offences.
- (3) The nature of the work of a prisoner should be such as he is fit for, and its quantity should be less than what he is capable of doing when free.
- (4) Prisoners should be given wholesome food in sufficient quantities.
- (5) Proper privy arrangements should be made.
- (6) If it is impossible to dispense with warders, educated and kind-hearted officers should be appointed to superintend their work.
- (7) Sick prisoners are not properly cared for, and the doctor's directions as to their food are not followed. These grievances should be remedied. In short, prisoners should not be treated like beasts; they should not be so heavily punished and so badly and scantily fed; and they should not be allowed to be oppressed by warders.
- (8) Honorary visitors of jails should be given the power to enquire of a prisoner regarding any matter and at any time. Kind and noble-minded men and those who have leisure should be made visitors.

HITAVADI,
June 27th, 1902.

23. In reviewing the last Jail Resolution of the Government of Bengal, the *Hitavadi* [Calcutta] of the 27th June writes as follows:—

The Jail Resolution.

The oppression which is committed inside the jails upon helpless prisoners is quite indescribable. Jail authorities do not hesitate to put under irons even under-trial prisoners. And in the course of the present year the writer has learnt that a certain prisoner sentenced to simple imprisonment was put under fetters. The books of a certain jail will show the following remark:—
“6th January 1902.—The Civil Hospital Assistant complains that this prisoner threatened him that he would write in the papers on his release and was sent to hospital for diet without leave, and asked the Civil Hospital Assistant to show him special favour. I request that this matter may be investigated. Fourteen days fetters.”

As this prisoner was sentenced to simple imprisonment, he was entitled, like a patient in a hospital, to get good rice under rule 783 of the Jail Code. The complaint of the native doctor that the prisoner had been sent to hospital without leave proceeded from malice and betrayed an ignorance of the rules. Moreover, did the prisoner commit any offence by asking to be shown some favour? Was it also right to put him under fetters for fourteen days for any offence that he may have committed by threatening to write in the papers after his release? The jail authorities are constantly engaged in enforcing discipline among human brutes, and are, therefore, apt to lose all good qualities of the heart and to lean towards severity in dealing with jail offences. The Lieutenant-Governor could find no instances of the harsh dealing of prisoners. But here is an example. His Honour will find many more in the jail books.

The Lieutenant-Governor's impressions about the result of the mark system are to a great extent erroneous. Prisoners had some knowledge of the mark-system even before the year 1898, and many officials have considered the system beneficial. The system has undoubtedly been beneficial to prisoners, and the latter owe a debt of gratitude to those who introduced it. What knowledge the writer possesses of the jails in this country is enough to make him call them “houses of corruption,” and not “houses of correction.” And the mark-system is the only incentive to prisoners to reform their character in the midst of the allurements which constantly tempt them within the jail precincts to tell lies, to commit theft, to give bribes and to do

other illegal acts. There is nothing, in fact, for prisoners within the four walls of an Indian jail, except threats and oppression. Jail officers are perfectly irresponsible to anybody. The rules as to the treatment of prisoners are, therefore, completely neglected by them, and even the jail *durwans* do not hesitate to abuse and otherwise ill-treat prisoners. In truth, the treatment which prisoners receive in jails seems to tell them by implication, if not in so many words:—"No rules have any application in jails. Make your own arrangements for living comfortably here. If you do not you will suffer." It is the temptations which are held out by the jail servants which, in most cases, induce prisoners to violate the jail rules and otherwise misconduct themselves.

As a matter of fact, it is easier for prisoners in Indian jails to ruin than to improve their character. And in the midst of the sinful surroundings of the jails, the only inducement for prisoners to improve their character is the mark-system. Looked at even superficially, the system has done much good, and it would certainly have done more good if the jails had been better managed, if marks had not been deducted on receipt of every false complaint, and if the jail servants had not compelled or held out temptations to prisoners to commit offences against the jail rules and otherwise misconduct themselves. Many prisoners do not even now realise the beneficial character of the mark-system, and it is a matter of the utmost regret that no attempt is made to explain its benefits to them.

The Lieutenant-Governor ought to make a careful and minute enquiry before making any change in the system.

(d)—Education.

24. The *Prativasi* [Calcutta] of the 23rd June contains a review of a Bengali translation of Kalidasa's *Meghduta* with notes by Pandit Haraprasad Sastri. Says the reviewer:—The Pandit's principal object in publishing this translation is said to be to explain the beauties of the poem, to explain its beauties even to those foppish boys who used to attend school at one time, but unable to pass the University tests in Sanskrit (although such tests had been made too easy for them by the Sastri examiner's requiring them to write their answers in English instead of Sanskrit) have now taken to the profession of actors and give rehearsals of Ali Baba and other popular plays in the theatres of Calcutta. But in his attempt to explain these beauties he has indulged in disgusting obscenities. This is simply unpardonable. His plea that when one undertakes to expatiate on the beauties of a poem, one need not pay and does not, as a matter of fact, pay much attention to the question of good taste, will not be accepted as valid by any right-minded man. When one thinks of the odious descriptions to which under the plea of "explaining the beauties" he has treated his readers, one cannot but come to the conclusion that even the most objectionable writing may, with impunity, be offered to the Bengali public for perusal.

Let us give an example. The Pandit thus expatiates on the beauties of the well-known stanza "তবী শরীরা, &c., &c.," which contains a description of the Yaksha's wife, and of which a free translation is given by Professor Wilson in the following words:—

"There in the fane, a beauteous creature stands;
The first best work of the Creator's hands;
Whose slender limbs inadequately bear,
A full-orbed bosom, and a weight of care;
Whose teeth like pearls, whose lips the *Bimbas* show,
And fawn-like eyes still tremble as they glow."

"*Tanvi*"—A woman of slender limbs. Not to the taste of those who have a *penchant* for plump women.

"*Shyamā*"—Not black. Colour like that of heated gold.

"*Shikharidashanā*"—Possessed of teeth like those of a rat; rat-toothed.

"*Shronibhāradalasagamanāh*"—As her hip and loins are very heavy, she moves very slowly. And whenever she moves, she seems to move with a rollicking gait, with measured and well-balanced steps, and so slowly as to cause the suspicion that she is not, after all, moving her feet for the purpose.

"*Stokanamrāstanābhyām*"—The weight of her breasts has given a slight stoop to her body. Not humpbacked on that account. Though the writer says

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in his preface:—"The five poems have many commentaries, most of which, however, aim at explaining the language; and though elucidation of the ideas and sentiments be the object of a few, still none of the existing commentaries seek to explain the beauties of Kalidasa's poems. That is why I have been making preparations for the last thirty years * * *." What we would ask is—would it have been impossible for the Pandit to present his readers with a true picture of the Yaksha's wife, except by treating them to such irrelevant and disgusting attempts at witticism as "not to the taste of those who have a *penchant* for plump women" or "not humpbacked on that account, though"? Is this the result of thirty years' research?

Babu Haraprasad is an antiquarian, and that is very probably why he cannot do without research and discovery. He begins by giving proof of his creative power, and in this has surpassed Kalidas himself. For does he not, Sastri as he is, write as follows:—"Because that Yaksha was guilty of gross neglect of duty. Why he neglected his duty, Kalidas does not say, but we think we can." We do not wish to reproduce the culpable loquacity evinced by the Sastri in this place, and will only content ourselves with the remark that the adjective "*Kántávirahaguru*" (made heavy by separation from his wife) used by the poet to qualify "*sháp*" (curse, is expressive enough, and leaves nothing unexplained, and that there was no need of doing violence to the predominant sentiment and perverting good taste by idle prolixity.

The *sloka* "*Tasyáh Kinchit Karadhritamiva, &c., &c.*," of which the following is a free translation by Professor Wilson:—

What breast so firm unmoved by female charms?
Not thine my friend; for now her waving arms,
Overhanging *Bayas*, in thy grasp enclosed,
Rent her cœrulean vest and charms exposed,
Prove how successfully she tempts delay,
And wins thee loitering from the lengthening way.

is not free from obscenity. But any attempt to put on it a most fanciful and disgusting interpretation and thereby make Kalidas's poetic power appear contemptible before the world must be regarded as distinctly unpatriotic. We are really unable to discover the antiquarian lore on the strength of which the Sastri has, in connection with this *sloka*, imagined the existence of deep rivers, river beds and shallows, sandbanks and high embankments, and with the help of works on the subject of sexual intercourse painted a most obscene and distorted picture. We do not know what object has been gained by this. We beg our readers' pardon for saying that the Pandit's interpretations are perfectly unfit for reproduction *in extenso*. We would not have so much as touched this most obscene book if it had not been written by Pandit Sastri, the Principal of the Sanskrit College, and therefore presumably an "authority" on Sanskrit literature, and a distinguished member of the Sahitya Parishad, and if it had not borne the honoured names of Ramendra Sundar Trivedi, Pramathanath Tarkabhusan and others. Such, indeed, is the character of the book from the beginning to the end.

If this book falls into the hands of ignorant and inexperienced young men, it will do them more harm than what has been caused by the theatres and public women in Calcutta. It is true, Kalidas's poems are in some places disfigured by obscenity, but there is nowhere in those poems such unveiled and frightful obscenity as is met with in this book.

All good poetry elevates the heart, and the teachings of poetry are like all instruction imparted by one's own beloved wife exceedingly effective. But we ask our readers to judge whether it is possible for a person to derive any advantage by reading such a worthless and obscene interpretation of a good poem. The "fleshy school of poets" is rightly condemned by English critics, and the views of those who defend obscenity on the authority of the writer of "*Ecce Homo*" have ceased to find favour. As for the language of Pandit Sastri's book, it would be enough to say that even the most trashy Bartala publications are free from the low and vile language which he has employed in some places to elucidate the poet's meaning. These are the men who are judges of language, examiners in Bengali at the highest examinations of the University!! As the *Meghdut* is one of the poems prescribed this year for the B.A. pass course, it behoves the authorities of the University and the Commissioner of

Police, Calcutta, to be very careful that the Sastri's edition of the work does not fall into the hands of the students. It is because the interests of the student community are in danger that we have made these somewhat lengthy observations.

Mr. Pargiter, it is said, has looked over the proof sheets, and in accordance with his instructions and for the sake of good taste, many passages have been omitted at the risk of marring the beauties of this new commentary. But the Pandit may rest assured and derive comfort from the reflection that the book even in its present form contains matter enough to compass the ruin of the student community of Bengal.

25. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th June says that it is stated in an official report that during the last year 2,511 schools were abolished and the number of students was reduced by 49,267 in Bengal (?). The majority of these abolished schools were primary schools. This fall is ascribed by the educational authorities to plague, flood, agricultural difficulties, &c. But there is another cause. Labourers and cultivators find it useless to send their boys to schools. Primary education brings them nothing, whilst they have not the means to give their boys higher education. They will be really benefited if Government introduces a system of education in which they will learn their own arts.

26. The *Sanjivani* [Calcutta] of the 26th June says that from a circular issued by Government some years ago, it is clear that Government is anxious to have Deputy Inspectors of Schools recruited from the ranks of Sub-Inspectors. But for the last few years, during Mr. Pedler's Directorship of Public Instruction, it has been the invariable practice of the Education Department to appoint Head masters of zilla schools as Deputy Inspectors. Men of the teaching line, when appointed Deputy Inspectors at an advanced age, find such appointment unsuited to their sedentary habits and soon get tired. Besides, Deputy Inspectors appointed from the ranks of zilla school Head masters possess very little experience of primary education. Fortunately, however, some Deputy Inspectors have been, during the last few months, recruited from the ranks of Sub-Inspectors. But the way in which these appointments have been made has surprised the writer. About the beginning of last January, Babu Jadu Nath Chaudhuri, Sub-Inspector, was promoted to a Deputy Inspectorship. Shortly after, on the 24th January, Babu Kasi Bhusan Sen was made a Deputy Inspector in supersession of the claims of sixteen officers above him; and on the 3rd March, Babu Akrur Chandra Sen was also appointed Deputy Inspector over the heads of twelve officers senior to him. About the beginning of June, Babu Sri Nath Banerjee, Head Clerk of the Bhagalpur Inspector's office, was appointed a Deputy Inspector in supersession of the claims of fifteen Sub-Inspectors. The three last-named officers got each a Deputy Inspectorship very soon after they rose to be Sub-Inspectors on Rs. 100, though there were several officers who had been rotting in that grade for eight or ten years. The supersession of their claims will certainly hold out no encouragement to them to do their duty with alacrity and cheerfulness. During Mr. Pedler's tenure of office the appointments in the Department have been left with his worthy Personal Assistant, Babu Kunja Behari Basu. And the writer did not expect such injustice at Kunja Babu's hands. It was not right and just to have promoted either Babu Kasi Bhusan Sen, because he is a B.A., or Babu Sri Nath Banerji, because he was an Inspector's Head Clerk, over the heads of officers abler than they. After Mr. Pedler's last year's circular, which removed Entrance schools from the list of schools to be inspected by Deputy Inspectors, it will not be difficult for Deputy Inspectors who are not graduates to perform their duties properly. The last Civil List of the officers of the Education Department contains the names of very few Deputy Inspectors who are graduates. And even among the Deputy Inspectors who have been appointed, during the last few months, no one except Kasi Babu is a graduate. If, therefore, so many Deputy Inspectors are found competent to discharge their duties without being graduates, why has this unprecedented promotion been given to Kasi Babu on the plea of his being a B.A., and so much heartburning caused to a lot

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of competent officers? The new scheme of primary education introduced by Mr. Pedler will require the hearty co-operation of Sub-Inspectors in carrying it into effect without increase of expenditure. But will such co-operation be forthcoming when the prospects of Sub-Inspectors are made so gloomy? In Mr. Pedler's time the promotion of Sub-Inspectors has invariably stopped with their attaining the salary of Rs. 100 a month, yet the Government of India has repeatedly enjoined the Educational authorities to keep an eye on the inspecting officers, as the system of primary education depends entirely upon these officers for its success. But Mr. Pedler seems to be doing his best to discourage them. Clerks in the Education Department have during his time risen to a salary of Rs. 125, and even Rs. 150 a month, but poor Sub-Inspectors have to start with a salary of Rs. 50 and end with a salary of Rs. 100, without any prospect of being made Deputy Inspectors. Is not this enough to damp their spirit and energy? Sir John Woodburn's attention is invited to their case. The point ought to be raised in the Bengal Council.

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27. The same paper would like to know to whom its thanks are due for the appointment of Babu Kali Charan Banerji to the Officiating Registrarship of the Calcutta University. What a happy day, says the writer, would it be for India if Government always saw its way to appoint competent men to responsible posts, as has been done in the present case.

The Officiating Registrarship of
the Calcutta University.

(e)—*Local Self-Government and Municipal Administration.*

JYOTI,
June 26th, 1902.

28. The *Jyoti* [Chittagong] of the 26th June asks if the Chairman of the Chittagong Municipality was right in insisting on the passing of the bye-law to the effect that carters will not be allowed to carry bamboos and similar things within Municipal limits during certain hours of the day, when the Commissioners present at the meeting were equally divided on the question. As the bye-law will cause great inconvenience to the poor, the leading men of the town ought to memorialise the Government not to sanction it.

A bye-law of the Chittagong
Municipality.

JYOTI.

29. The same paper complains of the most illegal extortions which are committed by the farmers of the ferry ghats in the Chittagong district, and specially by those of Jalkadar, Chandkhali, Matamuhuri, Dohajari, and Bakkhali ghats. Any complaint made against the farmers is suppressed by the corrupt clerks of the District Board office. The farmers publicly boast that they have only to spend a few rupees to defeat any complaint against them. The Magistrate has only to pay a few surreptitious visits to the abovenamed ghats in order to catch the offenders redhanded.

Ferryghat extortions in the
Chittagong district.

(g)—*Railways and communications, including canals and irrigation.*

MEDINI BANDHAY,
June 23rd, 1902.

30. The *Medini Bandhav* [Midnapore] of the 23rd June complains that the effect of the construction of the eleventh mile of the Midnapore-Jherriah Railway line without a single bridge in it has been to obstruct the irrigation of the fields of the Kuturia village, which lie on the west of the line, whilst the village itself with the Jamda *bundh* lies on the east. The fields are irrigated by the water flowing from the *bundh*, and the railway line last year was about to be the cause of the destruction of the entire crop on the fields. The villagers petitioned the Magistrate, and through his intercession a *nala* was cut across the railway line and the crops were saved, though not before the crops on about two hundred bigahs of land had been destroyed. This *nala* has, however, been closed this year, but no permanent passage has been provided for the water of the Jamda *bundh* across the railway line. The raiyats are, therefore, again filled with anxiety about the fate of their crops.

Irrigation interfered with by
the Midnapore-Jherriah Railway
line.

It is strange also that Government has not insisted on the construction of a sufficient number of bridges across the railway line in order to prevent the water-logging of the soil on both sides of it and thereby save the country around from an outbreak of malarial fever.

31. A correspondent of the *Hitavadi* [Calcutta] of the 27th June communicates the following cases in which native employes on the East Indian Railway were harshly treated of railway employes. unjustly fined by their superiors:—

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(1) Babu Janaki Ram Datta was serving as a relieving clerk at the Memari station. One day when off duty he went to fish in a tank by the side of the railway line at some distance from the station premises. A Traffic Inspector saw this and reported against him. He was fined for his absence from the station premises.

(2) The Cabin Assistant of Pandua was fined two days' pay for having allowed a blanket to be left in his room by a pointsman, who used it as a sort of waterproof in bad weather.

(3) Mr. Pricknir is a Signal Inspector with head-quarters at Hooghly. He fined his carpenter Sakhi Chand Rs. 2 in April last and Rs. 7 in May last without assigning his offence. When asked to do so, he simply replied:—"It is my pleasure."

It is needless to point out that no European employé could be treated in the harsh manner in which the three natives have been in the above instances.

Lord Curzon has abolished fines in Government offices. Why do not the railway administrations follow his example?

32. The same paper fails to see why the railway authorities are not punishing the station master of Beguserai, although the complaints against him have been proved. The station master treats passengers in an extremely rude manner and shows no consideration to anybody, native or European, of whatever rank.

HITAVADI.

33. The same paper complains of the bad treatment of native employes by the authorities of the Bengal-Nagpur Railway, and gives an instance. The native telegraph signaller at the Dongargarh station refused to transmit a private message from a railway guard unless the message was paid for. The guard lost his temper at the refusal and gave the signaller a sound thrashing. The signaller complained to the District Traffic Superintendent by wire, but was told after an enquiry that it was he who was to blame in the matter, because he ought to have transmitted the guard's message and then referred the question of the cost to the Company. The European guard was fined only one rupee for beating the signaller, but the latter was told to pay for the message of complaint he had himself transmitted.

HITAVADI.

34. The same paper says that one Babu Mati Lal Chandra complained to the authorities of the East Indian Railway that one day when he was seated in a railway carriage at the Chandernagore station, a ticket collector named Mr. Stephens, came to him without uniform and wanted to see his ticket, and that on his telling the ticket collector to wait a moment, the latter pulled him by the hand. The railway authorities have replied saying that they see no impropriety in the conduct of the ticket collector, and expressing regret for the inconvenience it may have caused to the Babu. The complaint that the ticket collector was not in his uniform when he wanted to examine the Babu's ticket is still under investigation.

HITAVADI

The Traffic Manager may see no impropriety in the ticket collector's conduct, but will a law court, if referred to, be of the same opinion with him?

35. The *Sanjay* [Faridpur] of the 27th June, draws the attention of the Faridpur District Board to the great necessity of constructing a road from Chandpur to the villages Bangeswardi, Bhatdi, Sugandi, &c., within the jurisdiction of the Bhusna thana. The people of these villages suffer indescribable inconvenience for want of such a road.

SANJAY,
June 27th, 1902.

36. The *Blarat Mitra* [Calcutta] of the 28th June, says that the Electric Tramway in Calcutta has not proved a safe thing. Several fatal accidents have taken place during the last few days. It is to be hoped that its further extension will be stopped by the authorities till measures have been adopted against such accidents.

BLARAT MITRA,
June 28th, 1902.

PRATIVASI,
June 30th, 1902.

37. A correspondent of the *Prativasi* [Calcutta] of the 30th June, says that although the authorities of the Eastern Bengal State Railway have issued a circular prohibiting

Railway matters.

the taking of excess passengers in third and intermediate classes, yet it is seldom followed in practice. Some time after the issue of this circular the staff of a railway station on the line avowed ignorance of it, and said that such circulars are daily issued, meaning thereby that such circulars have no real application. The correspondent, who has to spend much of his time in a railway station, says that the crowding of railway carriages continues as before, and that it is greater in female carriages than in carriages for males. This difficulty can only be removed by increasing the number of female carriages or by authorising station-masters to placard any carriage as a female carriage and use it for males whenever they think this necessary. Passengers seldom know how long a train will wait in a station. They therefore rush into whatever carriages they find nearest, with the result that while some carriages are overcrowded others are left almost empty. Now-a-days station coolies are seldom heard to call out the names of stations, and the stopping times on the arrival of trains. It is the duty of the station staff to look to the comforts of passengers, to assure them that the train would not start without taking them up, and to see that they are well seated. But the station staff is always indifferent in these respects. A train should even be detained a minute or two in order to give passengers time to seat themselves well. But quite the contrary is seen in practice. If a train arrives a few minutes late, it is allowed to start one or two minutes early, with the result that passengers are sometimes left behind. Station-masters say that it is the order of the authorities to make up delays in this manner. Another very important reform is needed. There should be a male carriage next to every female carriage for carrying the guardians of the female passengers.

(h)—General.

CHARU MIHIR,
June 24th, 1902.

38. A correspondent of the *Charu Mihir* [Mymensingh] of the 24th June complains that the greatest inconvenience is caused to the people of Muzaffarpur within the

A postal complaint.

jurisdiction of the Sekandarnagar post-office in the Netrakona subdivision of the Mymensingh district in consequence of there being only one postal delivery in the village in the course of a week. The peon pays a visit to the village on every Wednesday, and leaves all the letters, &c., with two or three villagers. It is impossible for one peon to serve properly the extensive areas included in the jurisdiction of this post-office. Another peon should be entertained, and there should be at least two deliveries every week.

IV.—NATIVE STATES.

HITAYADI,
Jun 27th, 1902.

39. The *Hitavadi* [Calcutta] of the 27th June writes as follows:—

The Government of India and the Native States.

The English people constitute the sovereign authority in this country, and Residents and Political Agents are its visible embodiments in the Native States. There may be just and righteous men, free from greed and partiality among the Residents and Political Agents; but thanks to the irresponsible powers with which they are vested, most of them are men upon whom no reliance can be placed. Speaking generally, the whole country knows what sort of men these Political Officers are, in what light they look upon the native princes, and how they treat them. Do the native princes possess under English rule even the powers which they possessed under Muhammadan sovereigns? or, does the English Government maintain with them the same relation that the Musalman Emperors maintained? In most cases, the native rulers possess no power of independent action, and are regarded by the Residents or Political Agents as mere puppets, who should only do their own bidding. If native princes fail to do this, excuses are not wanted to get them into trouble. As the necessary consequence of the Supreme Government's constant interference in the work of administration of the Native States and of the conduct of the British Political Officers stationed there, the tributary and allied princes of India always find themselves in a most unhappy condition. Whenever, therefore, a native prince has to be tried for an offence,

as the Maharaja of Panna lately had to be, he ought to be tried by a court containing a number of his own peers. Though there are many just and upright officials in this country, it is still the writer's belief that, in most places, the native princes are oppressed. To speak in general terms, the high-handedness of Residents and Political Agents in the Native States has risen to its climax. As the oppressors are English officials, and the oppressed are the weak, helpless native princes, and as Government always shows a partiality to its English officials, justice is never done to the oppressed princes.

As a matter of fact, the policy which the Foreign Department of the Government of India follows in regard to the native princes is corrupt in the extreme. It has been more than once pointed out that the Political Agents are gradually becoming all in all in the Native States, and that the native princes are sitting on their thrones merely like so many puppets. But who is to see all this?

Government prepares from time to time a confidential statement showing the extent to which each native prince is attached to the Supreme Government. Though the statement is prepared in the Foreign Department, its materials are principally supplied by the Residents and Political Agents. Any native prince, therefore, who has hesitated to follow the Political Agent's or Resident's advice in the matter of giving a subscription, or otherwise incurred his displeasure, easily incurs also the Government's displeasure. For he is never given an opportunity of clearing himself of the charge which is secretly brought against him by that officer.

Recently, the Foreign Department of the Government of India has undertaken the preparation of another confidential statement in regard to the native princes, which is of a different nature from the one referred to above. Can anybody say why Government is preparing this statement, which is to show the extent of the personal wealth of each native prince? The Government is well informed of the condition of the public treasury in each Native State. But why is it so curious to pry into the private purses of the Native princes? Is Government anxious to gain this information in order to ascertain what amount of pressure each native prince will be able to bear, and how much money can, by recourse to dodges, be realised from each?

Opinions differ. Though the writer may consider the preparation of such a private document as an act of meanness, Lord Curzon, perhaps, thinks otherwise. But as he is an intelligent man, and as he never dislikes to hear public opinion, the writer has frankly told him his opinion in this matter. The writer also knows that, in many cases, the British Political Officers have told Lord Curzon that they have failed to secure the information wanted, or that they will try to secure it when an opportunity occurs. Some, again, have plainly replied that "the matter is very delicate." It is to be asked if the Foreign Department is increasing its honour by starting an enquiry like this.

As the writer considers it ungentlemanly on the part of the Government to pry into the private purses of the native princes, he has taken upon himself to censure the Government's conduct in a public manner. It is to be hoped that a questionable policy like this will not find encouragement during the administration of a Viceroy like Lord Curzon.

V.—PROSPECTS OF THE CROPS AND CONDITION OF THE PEOPLE.

40. A correspondent of the *Sanjivani* [Calcutta] of the 26th June, writing from Ladhurchar in the Maheswari pargana of the Dacca district, says, that the unprecedented rainfall of the months of *Baisakh* and *Jyaishta* has completely destroyed both the jute and paddy crops of East Bengal—the two crops, namely on which the people of Bengal entirely depend for their livelihood, and the outturn is not expected to exceed four annas. Rice is already selling at from Rs. 3-12 to Rs. 4-8 per maund, and money has to be borrowed at an interest of 2 annas per rupee. A famine is certain to break out before long. Government should lose no time in deputing a trustworthy and sympathetic officer to enquire into the prospects of the crops and condition of the people in East Bengal. The ordinary returns which are supplied by the police ought not to be relied on in this juncture.

SANJIVANI,
June 26th, 1902.

VI.—MISCELLANEOUS.

SRI SRI VISHNU-
PRIYA-O-
ANANDA BAZAR
PATRIKA,
June 25th, 1902.

41. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 25th June, has the following :—
The Sivaji festivities.

The worship, on a fitting scale, of national heroes is a thing which really inspires us with hope. The narratives of the lives of righteous and patriotic men fill even the coldest heart with the fire of enthusiasm and make even the palest face glow with life and animation. Such celebrations are the means not only of perpetuating the memory of departed worthies, but also of reviving waning nationality. The life of Sivaji furnishes the brightest example of how potent a thing patriotism can become when founded on a zealous devotion to the spiritual faith of a nation. The attempts that the religious reformers Ramdas, Tukaram, Eknath and Jayram Swami then made to unify the Mahratta power are a thing in Indian history. The history of Mahratta ascendancy during five long centuries will always furnish an incontrovertible proof of the intense life and energy that is infused into a people by the happy union of religion and politics. Sivaji is still worshipped as an incarnation of the Deity. Whether he was or not, there can be no question that he was a righteous statesman and a great warrior. Treading in the footsteps of the national heroes is the only means of raising a fallen people. A dead people do not know how to value their great men. It is a fortunate circumstance that like the Deccan, Calcutta is holding festivities in honour of this great man.

SANJIVANI,
June 26th, 1902.

42. The *Sanjivani* [Calcutta] of the 26th June, has the following :—

Sivaji.

Unfortunately for a long time past we have been accustomed to read the history of our own country through the spectacles of foreigners. For a long time past we have been weighing our national ideal in the Englishman's balance, and regarded the Englishman's words as gospel truth. We have come to look upon ourselves in the light in which Englishmen paint us. It is, therefore, no wonder that many of our national characteristics should really appear extremely objectionable to us. As regards the history of India, we find ourselves in the midst of the darkness of ignorance which surrounds Englishmen, and feel that in regard to many matters our vision has been completely obscured. But so long as this ignorance and this blindness and this fatal lack of confidence in our own powers, resources and performances are not removed, so long will all attempts to reconstruct our national life prove a certain failure.

Through the mercy of Providence our eyes are now slowly opening to the true facts of history. Many of us are now more or less able to understand that the horrid picture of Serajuddowla given by the English historian is, in a large measure, false and imaginary. Englishmen have not yet given up their old habit. Many of them still furnish low estimates of the character and heroic performances of Hindus and Musalmans, and by instituting a comparison seek to augment the glory of their own race. But we have ceased to accept their conclusions as gospel truth. And it is because that spirit of anglicism, of outlandishness, is passing away that the Bengalis have to-day held a Sivaji celebration in Calcutta with the greatest enthusiasm and *eclat*.

Both the Englishman and the Musalman have attempted to depict Sivaji in the most odious colours. Sivaji was a rival of the Emperor of Delhi. His prowess made the Moghul throne totter to its foundations. It was his heroic achievements and wise statesmanship that made the re-establishment of a Hindu kingdom possible in the Deccan. It is therefore no wonder that the Musalmans should be hostile to him. The British Lion, too, had to come into collision with the Mahratta power, of which Sivaji was the founder and leader. When the Moghul's weak hand was no longer able to retain the sceptre of Indian Sovereignty, it was the Mahrattas with whom the English found themselves compelled to fight for the prize. Even now what little of Hindu Sovereignty still exists in India is exercised by the Mahrattas. It was not, therefore, possible even for the English to paint a powerful rival in his true colour. We, too, so long as we saw Sivaji and the Mahratta race with the eyes of Englishmen and tested their merits and demerits by means

of the Englishman's touch-stone, were unable to discover the superhuman power of Sivaji or gauge the uncommon greatness of Mahratta history. This Sivaji festival which has been celebrated with so much enthusiasm by Bengalis is an indication of the fact that, at last, through the mercy of Providence, they are slowly and gradually emancipating themselves from the powerful fascination so long exercised over them by English historians.

It is not a fact that the character of Sivaji was free from blemish or imperfection. The annals of the Mahratta race have occasionally had deep stains cast upon them. Judged by the modern standard of national life, the Mahrattas, as a people, will indeed be found to have possessed many points of inferiority. But every fact of history must be and ought to be judged by the standard and conditions prevailing at the time, and if we apply to this great fact of the growth of the Mahratta power the criterion of reason and truth and also take into consideration the state of things that prevailed at the time, we shall notice with silent admiration the uncommon power and spiritual elevation of the Hindu race that were called into existence by the ascendancy of the Mahrattas.

The rise of the Mahrattas took place during the period of anarchy and misrule which attended the disruption of the Mogul Empire. It was at this time that a number of small kingdoms began to be established. But Sivaji was not one of those who like Hyder Ali, Tippu, or Ranjit Singh were prompted by motives of self-aggrandisement or self-glorification to take up arms against the Emperor of Delhi. Behind the personality of Sivaji and always giving it full support, lay the consolidated power of the Mahratta people. He felt a strong love for that people, and was deeply conscious that it was his duty to obey the commands of God. Sivaji appeared in the horizon of Indian history as the mainstay of the national life and as the repository of the national power of the Mahrattas, and one cannot fully realise to one's self the truth and greatness of his character without looking upon him in that light.

And just as Sivaji is a fit representative of the Mahratta character, so is that race a fit representative of the vast bodied Hindu people. All the best attributes of the Hindu character once appeared fully developed in the Mahrattas. In fact, the rise of the Mahrattas was only a vast and characteristic wave of the mighty deluge of the renaissance of the whole Hindu race. Contact with the Musalmans enabled the Hindus to begin to acquire this new life. Whenever two fully developed civilisations come into contact and collision, the commencement of a social, religious, and political revolution is the invariable result. Contact with Mussalman civilisation produced that result in India, as is witnessed by the appearance of Nanak in the Punjab, Kavir and Ramananda in the North-Western Provinces, Chaitanya in Bengal, and Tukaram, Ramdas, and others in the Deccan. It was thus that a mighty and widespread national revival took place in India at the close of the sixteenth and in the beginning of the seventeenth century, imparting a new life to the national literature all over the country, and making the Hindu religion more a religion of love and subjective contemplation than one of external rites and ceremonies, with the result that old caste barriers were destroyed and a new social order was inaugurated. The rise of the Mahratta power was only one of the effects of this powerful commotion which agitated the entire Hindu society in India.

Those that know Sivaji only as a fearless General or a powerful King, and see in the rise of the Mahratta race only the action of a ruling power, know and understand nothing of the true import of these mighty occurrences. Sivaji was a religious hero. It was the incentive of religion that made him betake himself to a life of hard work; and in weal and woe he always sought to promote the interests of religion according to the light that was in him. Ramdas was his spiritual guide, and it was the teachings of this man which he accepted as the vow and guide of his life. And he performed that great vow by establishing a Hindu kingdom in India.

It is in the history of the Mahrattas and in the life of Sivaji that the Hindus find a proof of their extraordinary ruling capacity. Englishmen say that the Hindus have never had this qualification. This remark, so persistently made by them, has produced an impression in our mind that it is only spiritual power that the Hindu has sought and acquired, that he has

always occupied a position of political subordination, and that what he never had will never be his. The history of the Mahrattas shows that this view is false and worthless.

The fact is, just as when a man walks, his different limbs, instead of moving forward successively, all advance at one and the same time, so in the event of a national revival the nation concerned makes an advancement all along the line, its religion, wealth, administrative capacity and privileges, physical strength and beauty and martial skill all participating in the progress. Where such is not the case, where there is spiritual advancement, but no relief of poverty and starvation; where there is moral improvement but no increase of physical strength and beauty; where there is development of religious and social life, but political and administrative rights remain stationary, there everything, it is to be understood, is a falsehood, a delusion and a deceit. When there was a real religious revival in the national life of the Hindus, their martial skill and ruling capacity too received an accession of new life and new vigour, witness the history of the Maharattas and the Sikhs. Even from this point of view the history of the Mahrattas might furnish many lessons suited to the requirements of the present time.

There has been a change in that condition of India and of Hindu society which produced Sivaji; consequently, the means by which he endeavoured to infuse a new life into the Hindu race are not such as should be adopted at the present time. But the ideal which he followed still remains and will always remain the sole ideal for the Hindus, and that ideal is the union of spiritual with temporal power. By honouring Sivaji we only honour this national ideal, or an imitation of his methods at the present time and in the present state of the country would be improper and impolitic.

Englishmen have no cause for fear in our following this ideal. For the British Government should always make it its object to elevate India and the different races which inhabit it. This, too, is the ideal which the liberal British Government has always set before itself. Those must have fallen away from this high ideal who could regard with fear a revival of nationality in India. They are not friends but bitter enemies of the paramount power in this country.

SANJIVANI,
June 26th, 1902.

43. Referring to the postponement of the Emperor's Coronation, the same paper writes as follows:—

Postponement of Coronation festivities in Calcutta.

The people of India had made extravagant arrangements for holding festivities in several places, and thousands had spent money to have their houses decorated and illuminated, but all their money has been thrown away, and it is with the utmost regret that the people have given up all these festive arrangements. The Coronation prayers fixed to be held in Musalman *masjids* and Brahmo *mandirs* have been given up. Feasts arranged for in many private houses have been postponed, and cold water has been thrown on the zeal of the Marwari Association who declared their intention of feeding the poor in any numbers they might come. The writer has learnt that the Association still stick to this part of their programme. The feast promised by Mr. Greer to the members of the Orphans' Asylum will also probably not be postponed.

The news of the Emperor's illness has, in fact, spread a gloom over Calcutta, which a few hours previously had been making preparations for a great rejoicing. Everybody is asking with a sad countenance, "Will not the Emperor live?" His age has made everybody extremely anxious about him. It is true His Majesty has gone through the operation successfully, but everybody is anxious about the course the disease may take, and is awaiting telegraphic messages from England.

SANJIVANI.

44. Referring to the same subject the same paper writes again:—

The postponement of the Coronation.

How very vast arrangements have gone for nothing! To what depth of disappointment are millions of His Majesty's subjects sunk! Ram, as Hindu history has it, was to have been crowned, but fate willed that he should exile himself into a forest! So King Edward was to have been anointed in the presence of the royalties of all the world, when illness suddenly laid him low on his bed. Every State of Europe had, on England's invitation, sent a royal prince or a State official to represent it at the Coronation, and England

had welcomed these royal representatives in a right royal style. But the King-Emperor's illness brought all to nothing.

His Majesty's illness has given a double shock to the people of London. They are sorry not only for the King's illness, but also for the loss of money they have sustained. Their feeling at this moment is indescribable.

But leaving everything else aside, one must now think of the King's illness alone. His Majesty is sixty-one, and it will be no surprise if his illness turns out to be fatal.

45. The *Mikir-o-Sudhakar* [Calcutta] of the 27th June, writes as follows:—

MIHIR-O-SUDHAKAR,
June 27th, 1902.

His Majesty's illness.

The sad news of His Majesty's illness has grieved every Indian heart. We earnestly pray to God for the speedy recovery of our Emperor. We request the Muhammadan community to send up prayers to the Almighty from all mosques for His Majesty's life.

46. The same paper says that the Sivaji festival in Calcutta was quite different in character from the Sivaji festival in

MIHIR-O-SUDHAKAR.

The Sivaji festival.

Poona. Have Bengalis been able to grasp the ideal which Mahrattis held up before them in this festival? The Mahrattis have shown how the memory of the great men of a country should be revived.

47. The *Hitavadi* [Calcutta] of the 27th June, writes as follows:—

HITAVADI,
June 27th, 1902.

The *Englishman* and the Sivaji festival.

Our Anglo-Indian contemporary of the *Englishman* has been very much disgusted with the celebration of the Sivaji festival in Calcutta, and asks—Why has such a festival been inaugurated in honour of the dacoit-leader, Sivaji, two hundred years after his death, and why have the Bengalis, whose country was overrun by the Mahrattas under Sivaji, joined with the Mahrattas of the present day in celebrating the life of that dacoit-leader? The *Englishman* also suspects a political motive at the bottom of the festival, and is therefore alarmed. This has not, however, surprised us. We know that a union of the different peoples inhabiting India is a thing not at all palatable to it and to some of its partisans. The example of binding a people into a nation, which Sivaji set, is looked upon with a feeling of alarm by an Anglo-Indian paper like the *Englishman*. Hence, that paper is anxious to prove that Sivaji was a leader of dacoits, and that the supporters of the Sivaji festival are disloyal to the British Government. But when Government is unwilling to prevent its subjects from celebrating the festival, the *Englishman* may rest assured that its bullying will not deter the people from discharging what they consider to be their duty towards one of their past heroes.

48. The same paper contains the following:—

HITAVADI.

The Sivaji festival.

The Mahratta hero, Sivaji, being installed on the Mahratta throne in the Fort of Raigarh, on the thirteenth day of the dark fortnight in the month of *Jyaistha*, 1674 A.D., established in India, which had long been subject to foreign rule, that glorious age of Hindu supremacy, which led to a revival of the almost defunct Vedic learning, set up Hindu rule in Maharashtra, Karnat, Malwa, Gujerat, Rajputana, the Central Provinces, Sindh and the Punjab, gave protection to cows and Brahmans and improved the condition of Hindu shrines and thereby enabled the Hindu religion to unfurl the banner of its victory. The day is, therefore, worthy of being regarded by the whole Hindu people as a most auspicious one. And it is a matter of congratulation that in many places in India, and particularly over the whole of the Mahratta country, Hindus are observing it as a day of religious festivity like the Ramanavami and the Janmashtami with a view of commemorating it. What is a matter of still greater congratulation is the fact that the festival will be henceforward held every year in Calcutta also. We regard it as a thing of good augury for the Hindu community that every educated and patriotic Bengali-Hindu, of whatever caste or creed, joined the festival held this year. For no people ever become great who do not know how to appreciate and honour the virtues of their past great men.

49. The *Samay* [Calcutta] of the 27th June, says that everyone is grieved at the illness of His Majesty, and praying for His Majesty's recovery. May God save his life!

SAMAY,
June 27th, 1902.

His Majesty's illness.

BANGAVASI,
June 28th, 1902.

50. The *Bangavasi* [Calcutta] of the 28th June, says that the news of His Majesty's illness has cast a gloom over the whole town of Calcutta. The high expectation, the great excitement, the visions of happiness which took possession of every body, all have passed away. May God save the Emperor!

PRATIVASI,
June 30th, 1902.

51. The *Prativasi* [Calcutta] of the 30th June, has the following:—
The celebration in Bengal of the birthday of Sivaji, the Mahratta hero, two centuries and a half after his time, has led the *Englishman* newspaper to cast an eye of suspicion on the Bengalis. As the *Englishman's* feeling of distrust may do the people of Bengal harm, it is necessary to remove the feeling as soon as possible.

The *Englishman* hardly requires to be told that in holding birthday celebrations during the last four or five years, the Bengalis have been inspired by the noble example of the English people. The celebrations of the birthdays of Buddha, Chaitanya and Ram Krishna Paramahansa have for their object nothing but the honouring of worth and greatness. And Sivaji's greatness consisted not only in the fact that the teaching of his spiritual guide inspired him with a true Hindu feeling, but also the fact that his patriotism was of the staunchest kind.

The *Englishman* probably suspects that friendly relations will grow up between the Bengalis and the Mahrattas, if this Sivaji festival continues to be held in Bengal; and it is therefore alarmed. But the *Englishman* may rest assured that the festival held in Bengal had no ulterior object in view, but the worship of a hero, an act calculated to ennoble the national character of the Bengalis. Sivaji, who never departed from the path of religion in discharging his duties, is not only the hero of the Hindus, but may be regarded as being the hero of the whole civilised world. It is true, some of the speakers at the festival acted indiscreetly by talking politics at a gathering held with a wholly different object in view. But this indiscretion had its origin in the fact that the politicians of this country are also its only good speakers. History and literature are at a low ebb in the country, and the natural consequence is that worthless political talk finds an entrance into everything that the people do. This is only a defect in the peoples' education and need not excite the *Englishman's* fear.

URIYA PAPERS.

URIYA AND
NAVASAMVAD,
June 18th, 1902.

SAMVADVAHIKA,
June 19th, 1902.

UTKALDIPKA,
June 21st, 1902.

ALL THE NATIVE
PAPERS.

SAMVAD VAHIKA,
June 19th, 1902.

UTKALDIPKA,
June 21st, 1902.

UTKALDIPKA.

52. The *Uriya and Navasamvad* [Balasore] of the 18th June, and the *Samvad Vahika* [Balasore] of the 19th June state that there were good showers of rain in the Balasore district. The *Utkaldipika* [Cuttack] of the 21st June states that agricultural operations in Cuttack and Puri have made good progress owing to the timely rainfall.

53. All the native papers of Orissa are delighted to find that the Empress has approved of a pattern of Indian dress, presented to Her Majesty by Her Excellency Lady Curzon, which Her Majesty intended to wear during the Coronation.

54. The *Samvad Vahika* [Balasore] of the 19th June does not approve of the creation of a Trade and Commerce Department at a considerable expense by the Indian Government, and is unable to understand the use of such a Department.

55. The *Utkaldipika* [Cuttack] of the 21st June approves of the appointment of Mr. Henderson as a Judge of the Calcutta High Court, and hopes that he will be able to fulfil the expectations of the public in the administration of justice.

56. The same paper approves of the planting of trees by each individual subject as the best method of celebrating the Emperor's coronation and as one quite in keeping with Hindu instinct and custom.

57. Referring to the proceedings of the Municipal Appeal Committees, the same paper suggests that they are now considerably influenced by the thought that the income of the Cuttack Municipality is at stake and that appellants are not allowed time to produce evidence necessary for an adjudication on the merits of cases. It is further hinted that some of the Municipal Commissioners are of opinion that the rate of one rupee per Rs. 100 is very low, and that these Commissioners should no longer be required to grace the municipality by their awkward presence in the face of the stern facts that the rate-payers are very poor, that several of them pay the income-tax, and that the imposition of a higher rate must produce general discontent.

The Cuttack Municipal assessment.

UTKALDIPIKA,
June 21st, 1902.

ASSAM PAPERS.

58. The *Paridarsak* [Sylhet] of the 21st June complains that during the last two years sixty cattle disappeared from the Rainagar mahalla of Sylhet. It is believed that the cattle were taken to the jungle, and there killed for the sake of their skins. A secret police enquiry in the matter is solicited.

Disappearance of cattle in Sylhet.

PARIDARSAK,
June 21st, 1902.

59. The same paper has heard a report to the effect that one Advaita Charan Bairagi, of Langla Rajnagar *akhra* having sent som cattle, belonging to some low class Musalman of the place, to the pound for having trespassed into his garden, the Musalmans one night cut all the trees in the garden, stole the Bairagi's family god, and scattered the bones of dead cows round the God's room. If the report be true, the authorities ought to enquire into the matter and punish the offenders. The attention of Maulvi Ali Amjad Khan, zamindar of Langla, is also invited to the matter.

Oppression of a Hindu by some Musalmans.

PARIDARSAK.

60. A correspondent of the same paper says that on the 28th May last, two money-orders of six hundred and four hundred rupees, respectively, were remitted from Akhaura by one Jay Chandra Das in favour of Chandra Kanta Das, of Jamsarpur within the jurisdiction of the Gobindaganj post-office. But the post-master of Govindaganj, although well acquainted with the payee, refused, from some bad motive, to make payment of the money-orders unless the payee produced a surety. Hari Charan Das, an *aratdar* who had business transactions with the post master and whose security had been on a previous occasion accepted by the post-master for one Misil Mirda, was produced as surety; but the post-master refused to accept him as surety and to pay the money. The payment of the money had at last to be obtained from Sylhet.

A complaint against a post-master.

PARIDARSAK.

The editor asks for an enquiry into the matter.

BENGALI TRANSLATOR'S OFFICE,
The 5th July, 1902.

CHUNDER NATH BOSE,
Bengali Translator.

